262
The nobles eat better, at least those who are well-to-do. 243
In the Ahaggar especially they own cultivated land in the 556
"ar'erems" (villages), where they grow wheat, "ired," barley, 565 423
"timzin," and bechna, "inelli"; but usually they sell their 438

[137]

Dautheville

Trees Called "Ahatés" (Acacia Albida) at the Tillemas of the Tesshi Wadi (Koudia).

wheat and barley to the natives of the Tidikelt and are content with bechna, of which they are very fond. They claim [824] bechna is less heating to the stomach than wheat or barley.

The rich allow themselves the luxury of drinking tea, but 272
tea and sugar are very expensive, and they do not misuse them. 556
On the other hand, they do not hesitate to beg for them shame- 263
lessly.

When the year is bad anything seems good to the poor to 222
assure their subsistence. In such years one sees them eating 263
/30/ "berdi," or "taheli," (Typha angustifolia, Typhaceae); 735
ground carob seeds of "talhas," or gum trees, which they call 252
"tahaha" ⁝⁝+ ; "tanékfaït (Diplotaxis duveyrierana, Cruciferae); fruit of the "teborak" (Balanites aegyptica), which they steep to take out the bitterness; and even leaves of the "aremmas" (Atriplex halimus, Salsolaceae), which they boil.

In short, nature keeps food resources for them which prevents even the poorest from dying of hunger.

5: Nicolaisen E-4, 5 (1951-1955) 1959
MS25 Tuareg MS25
Air

particular case is related of a group of Ioullemmeden Tuareg attacking a camp of Kel Ferouan vassals who made a counterattack and won the battle. They made four prisoners and took as booty two horses and several riding camels (unknown how many). As his part the drum-chief took one horse and five camels. But he also took the four prisoners to his camp. He kept them there for about a month, then they were released, dressed in new clothes, and mounted on excellent riding camels with good saddles.

3) *Ekachchadi*, that is booty taken by vassals during raids carried out without the permission of their drum-chief. In this case the drum-chief would take all booty for himself and leave nothing for the vassals who were not allowed to engage in warfare on their own account – unless attacked by foreign raiders.

The drum-chief had other income from his subjects who paid him an annual fee termed *sadaḳa*. This fee, it is said, was paid not only by vassals but also by noble households of the Kel Azel clan. The sadaḳa fees were collected on behalf of the drum-chief by people of the Echchikhen and by negroid blacksmiths, who form a particular and rather numerous caste. There were definite rules for the payment of sadaḳa. It was computed from the size of herds and flocks of all domestic animals with the exception of donkeys for which no payment was made. As an example can here be mentioned the payments for camel herds:–

Size of Herd.	*Sada a.*
10 camels	2 goats
15 camels	3 goats
25 camels	1 young camel
50 camels	1 full-grown camel
100 camels	2 full-grown camels.

The Echchikhen and the blacksmiths took the sadaḳa animals to the drum-chief. He gave some of them to the collectors who were themselves exempted from taxation. The bulk of the animals was sold at the market of Agadez and most of the proceeds given to poor people by the drum-chief, who would keep a small part for himself.

The drum-chief had the supreme jurisdiction over his group. In all internal matters the drum-chief and not the Sultan was the supreme judge. In difficult cases he would consult Islamic jurists of Agadez or the Echchikhen. All members of the Kel Ferouan group could be fined by the drum-chief and indemnities *(edeiet)* were then given to the chief. In case of murder the killed person's kinsmen had the right of blood-revenge to which the drum-chief could make no objection. But if the family of the person killed consented, the drum-chief could take all livestock from the murderer and pass it over to the children of the slain man whose kin in that case lost their right of revenge. Apparently there has never been any fixed size of blood-wealth among the Kel Ferouan Tuareg in contrast to the two

Groups of Nothern Tuareg and Arab Tribes of The Sahara.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

livestock of a murderer in reality was the property of the drum-chief. Apparently there has never been any fixed size of blood-wealth among the *Kel Ferwan* in contrast to the two groups of Northern Tuareg and Arab tribes of the Sahara.

The token of vassalage among the *Kel Ferwan* was the payment of half of the bride-wealth to the noble lords so that the drum-chief received bride-wealth from his particular group of vassals, the chief of the *Kel Azel* from his group. The two noble lords received other payments from their vassals. They would inherit a camel on the death of an individual vassal, and they received certain annual payments known as *sadakat* or *tamesodek*. This fee in its origin was a religious one, and certain tribes such as the *Imezzureg*, the *Kel Akerra*, and the *Isakaranan* claim that in the past, as nowadays, they made this payment to the *Inesleman* Tuareg and not to the noble chiefs. But true vassal tribes gave their *sadakat* or *tamesodek* to the two noble lords. The fees were collected on behalf of the lords by people of the *Echchikhen* and by negroid blacksmiths, who are very numerous in Ayr. There were definite rules for the payment of the *sadakat* fees which were computed from the size of herds and flocks of all domestic animals with the exception of donkeys for which no payment was made. As an example the payments for camel herds can here be mentioned:—

Size of herd	*Sadakat* or *tamesodek*
10 camels	2 goats
15 camels	3 goats
25 camels	1 young camel
50 camels	1 full-grown camel
100 camels	2 full-grown camels

The *Echchikhen* and the blacksmiths took the *sadakat* animals to the two noble lords, who gave some of them to the collectors, themselves exempted from taxation. The bulk of the animals was sold at the market of Agadez and most of the proceeds given to poor people by the noble lords, who would keep a small part for themselves.

The two noble lords, the drum-chief and the chief of the *Kel Azel*, had the right to parts of war-booty taken by their vassals according to the following rules:—

(1) *témaggedaz*, that is booty taken on raids organized by the noble lords, the drum-chief or the chief of the *Kel Azel*. The term refers to any kind of booty, e.g., riding camels, she-camels, horses, cattle, etc. Half of such booty according to the noble Tuareg was the right of the noble lords, while the other half should be given to their vassals. Vassal Tuareg nowadays know extremely little about these old rules, but I met one vassal Tuareg who claimed that only one seventh of the booty should go to the noble lord. The word *téfiaks* is said to have been used synonymously with *témaggedaz*.

(2) *téwit*, that is booty taken from foreign groups of Tuareg, or from Arab and Tebu pastoralists attacking camps of the *Kel Ferwan* group. In other words this kind of booty comprises riding camels and horses taken from assailants who run away, are killed, or are made prisoners. Under such circumstances it is said that the noble lord would take a number of riding animals at his discretion. A particular case is related of a group of *Iwillemmeden* Tuareg attacking a camp of *Kel Ferwan* vassals